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zwischen denen die Götter selbst wandelten und thaten." And Achilles' shield is cited in illustration. Now, this is simply preposterous ; the scenes on the shield are (with one sole exception) purely human and mundane, while the processes as well as the subjects are actual Mycenæan.

For so sumptuous a book and so learned the proof-reading is astonishingly bad.

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AUTHORITY AND ARCHAEOLOGY, SACRED AND PROFANE: Essays on the Relation of Monuments to Biblical and Classical Literature. By S. R. DRIVER, D.D.; ERNEST A. GARDNER, M.A.; F. LL. GRIFFITH, M.A.; F. HAVERFIELD, M.A.; A. C. HEADLAM, B.D.; D. G. HOGARTH, M.A. Edited by DAVID G. HOGARTH. New York: Imported by Charles Scribner's Sons, 1899. Pp. xvi + 440. \$5.

THIS is a very useful volume. In a series of essays it discusses the effect of recent archæological discoveries upon the trustworthiness of biblical and classical writers. Such summaries of results should be welcome aids to the general Bible student. Even scholars may find valuable information here, if not in their own, at least in adjoining fields. It was a happy idea to bring together in one book the chief results of archæological research in Hebrew, Egyptian, Assyrio-Babylonian, Greek, Roman, and Christian antiquity. In the main, the purpose has been well accomplished.

It must have been somewhat of a task to find a suitable title to cover such a collection of essays. But Mr. Hogarth has been singularly infelicitous in his choice. "Authority and archæology" is bad ; "sacred and profane" is worse. Archæology is defined by the editor as "the science of the treatment of the material remains of the human past." These "material remains" are placed over against the "literary remains" or "documents of letters." Yet the whole cuneiform literature, the hieroglyphic inscriptions, and even the written papyri, are classed as "material remains." A version of the deluge myth is preserved by Berossus, Alexander Polyhistor, and Eusebius; another is inscribed on a clay tablet. The former is counted as a literary document, the latter as material remains. Is there not something palpably artificial in this distinction? There is a vast field of material remains

expressing human intelligence in other ways than by the symbolism of letters. This field belongs legitimately to archæology. But it is not apparent why this science should claim one part of literature while excluding another. Mesha's stone belongs to the material remains of antiquity. But the inscription upon it is just as much a literary document as the parallel narrative in the book of Kings. A book which has been covered by a heap of dirt, and happens to have been written on clay, is not less a book than one which has only been covered by library dust and happens to have been printed on paper.

These comments upon the title in no way, however, affect the value of the essays. Professor Driver's contribution is extensive enough to form a volume of its own. And this volume should be in the hands of every pastor and teacher, were it only for the excellent translations it contains of such inscriptions as the Babylonian creation and deluge stories, the Merenptah inscription, the Marseilles tablet, the Mesha inscription, the references to Israel in Assyrian annals, the Nabunaïd Chronicle, the Sinjirli inscriptions, and various Nabatean, Palmyrene, and Phœnician inscriptions. Nowhere else is there so handy a collection of these important writings in English. Professor Driver's attitude is one that should command respect and confidence. He is conservative in the best sense. No item of cherished belief is likely to be thrown away by him if it has even the most precarious chance of justifying its existence. Often he will leave the reader to draw his own conclusion rather than even suggest what the necessary inference must be. Thus the question whether the patriarchs were historic personages is left hanging in the air. All the more weight attaches to the results boldly stated. "The early narratives of Genesis," he says, "are not, in our sense of the term, historical" (p. 35). He thinks that the monuments have brought the four kings of Genesis, chap. 14, into the light of history, and shown us that they were contemporaries, and that three of them ruled where they are said to have ruled. This is affirming too much. Kudur Lagamar has not yet been found. Eri-êkua and Tudchula are not represented as kings. That Amraphel is Cham-murabi is far from certain. The inscriptions on which the suspected names occurred are not earlier than the Persian period. Kuenen states the real difficulties with the Joseph story more convincingly than Driver. Even the identification of Pithom with Tell el Maskhuta I hold with Revillout to be quite doubtful. On the other hand, the identification of the Aperiū with the Hebrews is, as it seems to me, too lightly set aside. It is quite possible that the Aperiū represent Ibrim,

which may mean "nomads." Occasionally these nomads would be pressed into service. The Chabiri of the Amarna tablets may be the cuneiform rendering of the same general designation of the "wanderers," those who pass from place to place, the Bedawin. The Merenptah inscription clearly presents "Israel" as living in Syria. The term probably indicates a Palestinian tribe afterward giving its name to a congeries of tribes. One misses in the discussion of the exodus a consideration of Winckler's important hypothesis as to the northwest Arabian Muṣri being the original home of some of those tribes that worshiped at Sinai and afterward became a constituent part of the Bene Israel. As Professor Driver is inclined to the view that Sinai was east of the Ḥelanitic Gulf, there was additional reason for considering Winckler's hypothesis. It affects the later history also. The second chapter is called "The Kings and After," but the "after" receives scant attention. Yet the evidence of the monuments has had much to do with exposing the untrustworthiness of that construction of post-exilic history which meets us in the chronicler and Daniel, and there are many questions in this realm on which it would have been interesting to have Professor Driver's views. While the judicious criticism of Professor Sayce may profitably be heeded, not only by this brilliant scholar, but also by many of his indignant critics who do the same things, it should not be forgotten that science is advanced as much by the opening up of new vistas, by the bringing together of fresh material for comparison, by bold conjecture and audacious reconstruction, as by the careful, sifting process of criticism in which Professor Driver is a master.

Part second deals with "Classical Authority," and under this head discusses "Egypt and Assyria," "Prehistoric Greece," "Historic Greece," and "The Roman World." Mr. Griffith, as might be expected, treats in an admirable manner the relative value of the information concerning Egypt which we possess through Herodotus and the Manethonian fragments, and that secured through the native literature. There are numerous observations that are of value to the student in this essay, though the author's faithfulness to the general plan of the work deprives the reader of that clear-cut sketch of the progress of Egyptology of which the graphic and discriminating account of the labors of Åkerblad, Young, and Champollion gives so fine a promise. It is of interest to notice that Mr. Griffith accepts the identification of *Mn* on the tomb at Nagadeh as Menes. The Assyriological part of Mr. Griffith's paper is less satisfactory.

An excellent piece of work is Mr. Hogarth's chapter on "Prehistoric Greece." His conclusion that "we have probably to deal with a total period of civilization in the *Æ*gean not much shorter than in the Nile valley," well illustrates the revolution wrought by archæological research in this field. It was Eduard Meyer, that prince of historians, who first clearly discerned the bearing of the facts brought to light by Schliemann and his successors. Authority is, of course, represented chiefly by Homer. One would have been grateful to Mr. Hogarth for a succinct account, in this place, of the present status of the Homeric question. The reader does not get a clear conception of how far archæological study has thrown light upon the date and composition of the poems.

Professor Gardner's essay on "Historic Greece" is a masterly treatment of the material remains of post-Mycenæan Greece. The methods as well as the results are here set forth with a lucidity, strength, and dignity calculated to convince the student that classical archæology is not only an indispensable adjunct to the study of classical literature, but also a model for students of the material remains of other peoples.

This impression is greatly strengthened by the splendid contribution made by Mr. Haverfield. He points out the striking fact that, while for our knowledge of the Roman republic we depend almost exclusively on literary sources, the bulk of our information concerning the Roman empire is derived from material remains. That archæology should be our chief guide for the so-called prehistoric period is less strange. Mr. Haverfield thinks that the Italian tribes drove the Ligurian population out of the Po valley some twelve or fourteen centuries before the Christian era. The Etruscan immigration from the *Æ*gean he regards as later than the Mycenæan age. If Eduard Meyer is right in identifying the Tursa appearing in the time of Merenptah, in the thirteenth century, with the Tyrrhenians-Etruscans, a much earlier date must be assumed both for the Latin invasion from the north and the Etruscan from the east. While indicating that archæology has strengthened the presumption that a nucleus of fact occasionally lies behind a legend, he wisely remarks that it does not follow that there is such a basis everywhere. "Such coincidents between fact and legend are, after all, little more than encouragements to the explorer." Mr. Haverfield shows in an interesting manner, by the aid of epigraphical material, the extent of local self-government accorded by Rome to the provinces, and how this policy of home rule was only checked by the

extension of the Italian town system, which was of a superior type, through the western provinces.

Part third deals with "Christian Authority." It is divided into three chapters, on "The Early Church," "Remains in Phrygia," and "The Catacombs at Rome." Mr. Headlam seeks "to estimate the gain accruing to our knowledge and conception of early Christianity from archæological discovery." The attention is first turned to the Greek papyri. The Rainer fragment, the gospel and apocalypse of Peter, the Oxyrhynchus Logia, the *libelli*, and the "enrolment" documents are introduced. Everywhere the writer's conservative attitude is seen. Even Ramsay's flimsy apologetic structure is allowed to furnish a corroboration of Luke. The conclusion reached is that we learn little, if anything, which is new concerning the life of Jesus or the apostolic age from the literary and monumental remains which have been recently discovered. Nevertheless they contribute much indirectly by filling in the background to Christianity during the first and second centuries of the Christian era. The provincial administration of the empire, the worship of the emperor, and the pagan organizations for religious worship are understood mainly through archæological material.

The discussion of the Phrygian epitaphs is drawn chiefly from Ramsay's *Cities and Bishoprics of Phrygia*, and is a valuable summary for those who have not the original work at hand. The large number of inscriptions found in this district of Asia Minor belong to the second century, and show the extent, status, and ideas of Christianity in this locality in a most interesting way. The famous epitaph of Avircius, dating from about 200 A. D., is well discussed, and is held to be Christian, against Ficker and Harnack, probably correctly.

The last chapter deals instructively with the catacombs at Rome, which Mr. Headlam holds were excavated by the Roman Christians for burial places, beginning as early as 100 A. D. The work was done by a regular order of professional tomb-diggers. The underground cemetery was not chosen for concealment, but for convenience. The catacombs were used chiefly during the second and third centuries, and the inscriptions and paintings throw much light on the Christian ideas, rites, practices, and membership of the Roman church. We see how the churches were organized as burial societies in order to be able to hold property, and also how Christian influences reached the imperial family as early as the first century.

The book is provided with a good index. It is excellently printed, and presented to the public in a very attractive form.

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**HANDBUCH DER GESCHICHTE DES ALTEN UND NEUEN BUNDES. I.**

Geschichte des Alten Bundes; ein Handbuch zum geschichtlichen Verständniss des Alten Testaments. Von LIC. THEOL. DR. C. THOMAS. Magdeburg: Verlag von S. Bühling, 1897. Pp. xii + 819. M. 9.

**HISTOIRE DU PEUPLE D'ISRAËL.** Par C. PIEPENBRING. Strasbourg: Librairie J. Noirel, 1898. Pp. iv + 730. F. 8.

**HISTORY OF THE PEOPLE OF ISRAEL.** From the Earliest Times to the Destruction of Jerusalem by the Romans. Written for Lay Readers. By CARL HEINRICH CORNILL, PH.D., S.T.D. Translated by W. H. Carruth. Chicago: The Open Court Publishing Co., 1898. Pp. 325. \$1.50.

A **HISTORY OF THE JEWISH PEOPLE.** During the Babylonian, Persian and Greek Periods. By CHARLES FOSTER KENT, PH.D. With Maps and Chart. New York: Charles Scribner's Sons, 1899. Pp. xx + 380. \$1.25.

**GESCHICHTE DES VOLKES ISRAEL.** Von DR. HERMANN GUTHE. (=Grundriss der theologischen Wissenschaften, zweiter Theil, dritter Band.) Freiburg i. B. und Tübingen: J. C. B. Mohr, 1899. Pp. xii + 326. Bound, M. 7.

EVIDENTLY interest in the history of the people of Israel is not on the wane. Never has the investigation of its problems been more active and widespread than within the last few years. The above-named list of works is sufficiently illustrative thereof. The list also distinctly attests another important point, viz., that this interest of inquiry is spreading beyond the ranks of scholars and professional students in biblical and theological lines. At least three out of the five books are intended for popular reading. One especially declares its *raison d'être* to be in the interest of "lay readers." Professor Kent's *History of Israel*, of which the present volume is an organic part, is meeting with large acceptance among the great body of biblical students and is designed for popular reading. It is interesting also to observe that Thomas states in his preface that he writes for the great body of teachers in German common and high schools who wish to